

# The American Friend

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## Making Religion Vital

AN EDITORIAL

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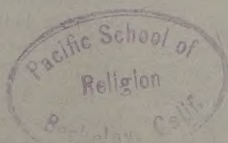
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## ON THE HORIZON OF THE CHRISTIAN CHURCH

### ANCIENT AMERICAN TRAITS UNVEILED

More and more is being found out about the ancient Americans. The ruins of southwestern Colorado have yielded the most recent information concerning what may be the oldest civilization in America. At least Dr. Paul S. Martin of the Field Museum of Chicago, thinks that two large rooms now being unearthed show a civilization that existed as much as 3,000 years ago. And what was this earliest of Americans thinking about? Black and white paintings on the walls represent lightning, rain and clouds. Thus in that distant day the men who inhabited our continent were thinking of the heavens and trying to fathom what they tell.

### WORLDWIDE CAMPAIGN FOR DISARMAMENT

Over thirty-one thousand Disarmament Declaration forms of the Women's International League in Great Britain have been circulated and hundreds of signatures are being received. The declaration is to be presented to the World Disarmament Conference of the League of Nations which it is hoped will be held next year. The aim is a million signatures from Great Britain. In over forty countries signatures are being collected. On the eastern front of France in a village of two hundred and thirty population, all over twenty-one years of age signed the Declaration after listening to speeches of a small body of women who are touring that district.

### THE FARM CRISIS IN LATVIA CONSIDERED

Latvia is one of the new states carved out of the Old Russian empire. But it is big enough to have a farm crisis with Latvian farmers wondering how they are to sell their grain in competition with cheaper grain from Poland, Germany and even America. Here is how a farmer's government met the crisis: "We have decreed that for every pound of foreign grain milled, there must also be a pound of Latvian grain milled. In this way we hope to solve the farm problem by reducing the imports of foreign grain 50 per cent." This is enforced by requiring every grain importer to show a receipt for the purchase of Latvian grain which matches the amount of grain he desires to import.

### STUDENTS TO CONFER ON COLLEGE MATTERS

Under the auspices of the National Student Young Women's Christian Association and the National Student Young Men's Christian Association, a national student faculty conference will be held at the Hotel Book-Cadillac, Detroit, December 27-31. Young college undergraduates, both men and women, will discuss with their college presidents and other faculty members many matters of college life. Changing moral standards, social attitudes and responsibilities, as well as administrative and educational questions, will have a place on the program. The place of religion in higher education will be a prominent topic of other discussions. Samuel McCrae Cavert, Norman Thomas and Reinhold Niebuhr are on the long list of well known speakers and leaders.

### PROHIBITION IN REPUBLIC OF LATVIA

The republic of Latvia, in northeastern Europe, now has an Anti-alcohol League with 420 organizations supporting its activities. There are only 1.5 per cent of the people (or 30,000) in Prohibition organizations but there are many not affiliating with any organization. The saloons must close on Saturday at 12, noon, on Sundays and on holidays. An anti-alcohol Act was passed by the Congress in 1927 and since then many saloons

have been forced to close by local authorities. Prominent among the Latvian Government officials who are strong Prohibitionists is Hon. Constantin Wilde, chief of the press section of the Foreign Ministry. Dr. Reinhardt is among the prominent "drys" in the Saeima or Parliament. Some Socialist members are also strong Prohibitionists. It would be possible for the government to get along without the revenue it obtains from the liquor traffic. In the Latvian schools the "Bands of Hope" are working. They already number 230. The abstinent students, workmen, church members, public school children, etc., are united and directed by the "Federation of Latvian Abstinence Organizations." Abstinent women also belong to the latter. Each year there is designated a day for Anti-Alcoholic Activities, usually in April after Easter Sunday.

### CONGREGATIONALISTS ADOPT RESOLUTIONS

The Pacific Slope Congregational Congress which met recently in the First Church at Berkeley, California, had as its theme, "Conform or Transform." The findings committee condensed the temper, convictions, ideals and hopes of this gathering of nine hundred delegates into these words: The church has been subtly influenced and has allowed itself to be conformed in a real measure to the prevalent materialism of modern life which manifests itself in a social order in which property is valued above personality, in the rising cult of nationalism breeding war, and in the unchristian tendencies of much modern thought with its attendant attitudes of cynicism and pessimism. The church needs to face all these facts squarely and unflinchingly accept its due share of blame. We realize the gigantic proportions of the modern opponents of the Christian life. We remain undaunted. We affirm the indispensability of religion. We feel that the religion of Jesus alone can give to the human heart satisfying answers to its ultimate questions, bringing direction, poise and power in the midst of the confusion and stress of circumstances, supplying the vision of a world transformed into the kingdom of God, and furnishing the dynamic which makes men sharers with God in creating this kingdom. We hear the call for leadership, open-minded and courageous leadership that will withstand the lure and comfort of position, leadership that will rethink and fearlessly proclaim the basic concepts of Jesus and a leadership that will, when occasion warrants, lead in social action. We call for an heroic church membership infused with divine discontent over the unchristian forces that permeate our social order; a church membership that will rally around its leaders when they address themselves to unpopular issues, a membership that refusing any longer to conform, sets itself steadfastly to the task of making Christian the spheres of modern thought, business, racial contacts and international relations."

Again, we are challenging militarism. For the growth of the money empire is accompanied by the growth of militarism. Gold must be protected; hence the army and navy are properly called a "police force" and must be made more adequate. Suspicion of foreign powers grows into fear and the hysteria that others want what we have. First of all, we should admit that for better or worse the church finds itself today in the midst of an economic and industrial order, highly organized and bafflingly complex, brilliantly directed, efficiently managed, bringing numerous comforts within the reach of many, and releasing scores for greater leisure. We do not propose wrecking the system but overthrowing its false gods. We propose to animate it with a higher ideal of excellence.—THEODORE K. VOGLER.



# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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## Making Religion Vital

THERE is no doubt that the world today is religion-conscious. From many points of view, our generation may be in a "lost and undone" condition, with its bent toward materialism and all the latter's accessories. It is extremely difficult for the Church to get on with its program. Yet people are interested in religion. From the press a regular stream of religious books is pouring and it stands to reason that they are being bought and read. Popular periodicals fairly teem with discussion of religion and problems which it involves. Millions of people are listening daily over the radio to religious messages and to the presentation of religious themes.

How can this well-nigh universal interest in the world of the spirit be made productive of richer and deeper living? Religious discussion does not necessarily mean religious concern, much less religious conviction. However, it is undoubtedly true that beneath the widespread discussion there is a fertile soil of honest search and receptivity. In spite of discouragements and difficulties, the Church ought to find ways in which to cultivate and "sow down" this fertile soil in anticipation of a rich harvest of fresh faith and strengthened conviction.

To do so, it is necessary for the Church to exemplify a religion that is real and vital—that reaches down into the depths of human life, feeds and purifies its fountain springs and creates an oasis in a desert of worldliness. In an address delivered the other day in connection with his inauguration as President of Hartford Seminary, Dr. Robbins Wolcott Barstow declared that religion has the double duty of keeping truth alive and of keeping life true. By truth, he said he meant specifically "those basic ideas of God, of the soul, of human conduct and destiny, which have persistently characterized all the spiritual and ethical teachings of the race." A valid religion, he said, must maintain these ideas and convictions in intimate and functioning contact with men and women. It must establish them so that they definitely penetrate into the actual problems of daily conduct and make them "as real as the next pay check, as inevitable as the sunrise, and as glorious as the autumnal hills."

Religion must therefore "come to grips with the real stuff and substance underneath and behind the experience of the ordinary individual." Many people find vacancies in their lives today, principally because they have lost "a very necessary factor for the richest living and they have lost its life and its light very largely because the truth which they needed, and

still need, was not kept alive for them in terms that related to the rest of their living."

Obviously, this kind of a religion is one of living, vital experience. It is divested of obtrusive form and professionalism and of ancient, ecclesiastical verbiage that has become meaningless. Why do we persist in insisting upon the use of certain terms as tests of religious life, when those terms have largely ceased to have meaning in present-day personal experience? "For forty years I have been preaching the gospel," says an eminent Baptist minister, "and it has taken just about that long for me to realize how important it is to discard entirely the conventional method of stating the real facts about religion." We were present some time ago at a young people's meeting for worship, when an elderly minister spoke at some length, clothing his message in a system of thought and in terminology that left his young hearers mystified and unmoved. Having been brought up in the atmosphere of his presentation of Christian truth, we could appreciate it as they could not. Yet they were earnest, devoted and seeking Christians, living by the same essential faith which the elderly minister expounded in words that were foreign to them.

Terminologies are not what men live by. They may be helpful, but when treasured beyond their day they may become confusing, obstructive and positively harmful. In recognizing the necessity for theologians and preachers to adapt their method of expression to changing conditions, if they would keep alive "a moral stability upon which people can rely," President Barstow made a suggestion as pungent as pertinent. It was that religious terms "be periodically withdrawn from circulation and reminded." Freshness and clarity of religious thought would result, and channels for the freer flow of religious experience would tend to clear.

As we look over the field of today's spiritual leaders, who are the men and women who have the eager ears of the public? They are not the superficial sensationalists, on the one hand, nor those who confuse theological phrases with substance, on the other. They, whom the people are hearing gladly, use small and simple words to convey great truths. Homely but telling illustrations are given, illustrations taken from everyday walks of life, whereby those truths are illuminated. There is no vain show of learning, there is no atmosphere of the professional teacher of religion. There is evidence of deep feeling and profound conviction without the display of shallow



emotion. There is reverent presentation of the claims of God, and of Christ and of love upon personal life, and there is little of "isms" and "ologies." They who make the present-day appeal think clearly and boldly, yet humbly. Their hearts are big with sympathy and throb warmly with the sense of brotherhood. Why are they being heard gladly? Because they speak to the condition of their hearers in a language they understand.

What these leaders are doing in their wide spheres, all of us may do in the smaller areas of our more restricted influence. Indeed it is for us to fulfill and supplement the messages of our present-day prophets. It is we who have the "intimate and functioning contact" with men and women where they work and live. It is we who have the double duty of keeping truth alive and of keeping life true. Can vital religion, pure and undefiled, speak through us?

# The Unfailing Power of Prayer

BY FLORENCE GLORIA CRAWFORD

THE ACT of prayer should be as natural an expression in the life of man as is the act of breathing and, indeed, the two bear a definite relation to each other. In breathing, man opens his lungs to the inflow of the all-encompassing air; in prayer man opens his soul to the infusion of the ever present, ever enfolding God-consciousness, and just as the inflow of the whole air purifies the stream of life-blood within the veins, nourishing, strengthening, and healing the body, so the imparting of the Holy Spirit—divine consciousness—purifies the soul of man, nourishes, strengthens and heals the mind, thereby making the act of breathing more perfect and its effect upon the body more lasting, more living.

The Master in his outline of the perfect path of life for mankind, not only taught him to pray, but demonstrated the power of prayer in his own life showing it to be natural, useful, practical, indispensable. Jesus, the Christ, prayed upon all occasions—in joy and in sorrow; in times of need and in times of fulfillment; in moments of triumph and in the hour of seeming defeat; when alone, with his chosen disciples, or with the multitude. He lived in a constant attitude of prayer, and his admonition, "Pray without ceasing," was exemplified in all certainty in his own life. To him the union and communion with God was as natural as that of an infant feeding upon the breast of its mother; or that of an orange depending for life and support from the tree upon which it grows.

## OUR RELATION TO GOD

It is not until man understands his true relation to God that he can properly know the value of prayer, and make his appeal to the Father in a way that insures unfailing response. Paul has stated the necessity for this right understanding in Hebrews 11:6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That is, we are to go to God, knowing God's unfailing presence, and in the certainty that if sought earnestly and purposefully, the reward, or response, from the Father, proves to be as unfailing as his presence.

In teaching us of our relation to God, Jesus made the comparison with the child and the earthly father. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11) This definite statement concerning prayer is prefaced with one equally definite in regard to the certainty of the response, and of the surety of its being in just the form desired and requested. "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" With positive certainty the assurance is that the request for fish brings fish—the return of the word framed in prayer is in the form outlined, and by no possible chance can it be otherwise, for the relation between a prayer and its answer is as definite and scientific as that between a seed and the fruit that develops from its planting.

In the words first given above, Jesus says the true relation between God and man is that of Father and son: that the Father gives good things to his son—when that son asks him. This last is very important, and implies a reason in clear terms why so many go without the "good things" they might so easily have. God has them to give; man has them to receive, but he can receive nothing to which he is not receptive and he proves his receptivity by his asking.

As the children of God, we are his off-spring—originated in God, and are extended—expressed—by him and in him. God is the cause, man with his world is the effect of that cause. The effect must ever acknowledge the cause that effected it, and look to it as sustenance and support. All that is effected must be caused. Man, then, in desiring any effect, must look to the cause of it, and that cause is God. How simply this explains the relation! God, the Father, always giving; man, the son, always receiving. How indispensable is the connection, how necessary to the life and expression of man, how promising in its power and possibility! Immediately we see why man looks to God, and why this attitude of soul should be constant, "without ceasing." We can understand at this point the value of that "greatest of all commandments" which the Master gave, "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength," and comprehend the necessity for the second, "which is like unto it,"—"And thy neighbor as thyself." The love received from God must be transmitted from one soul to another that there may be the flow of love—the outpouring of good in manifestation from man to man, as is the inpouring of good in consciousness from God.

## MAN'S FREEDOM AND DOMINION

As in the human family many a son has lived with his father without understanding the value of his father's love and the freedom he had to call upon that love and receive all good from it, so thousands and thousands live through their earth-experience, perchance, and never guess the good in God that awaits their recognition, their acceptance, and their use. One of love's most beautiful qualities is that of courtesy; and God, who is Love, silently, courteously awaits man's awakening to that quality in himself, that Love, as the offspring, may behold itself in its source and recognize the relationship—the Divine equality that makes communion between Father and son perfect. It was this that Jesus had in mind when he said, "Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full." The full, complete, joy comes when we approach the Father in the character, or nature ("name") of the Son, and this conscious relationship bears with it the knowledge of right to the fulfillment of the request, which cannot be in the mind of a "servant" who begs, or beseeches, his master.

As the expression of God, man is given the same right of freedom "in earth" that God exercises "in heaven." Man has



dominion in earth—form; God has dominion in heaven—Being. As God expresses his idea as he desires—so to man is given the privilege of the acceptance of that idea and of giving it form, as he desires. Desire is the impelling factor that moves the flow of ideas to fulfillment. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11-24)

#### THE POWER OF DEFINITE DESIRE

Many, earnestly desiring to pray "aright," have hesitated to frame their request, considering and weighing the words, "Your Father knoweth what things we have need of before you ask him." (Matt. 6:8). This is indeed true, but God's knowing our need is not our knowing it, and until we know and appreciate our need, and desire the fulfillment of it, of what possible good would the fulfillment do us? God knew the greater good of electricity while we still used candlelight, but it was only when the need for the greater light impressed our consciousness that we sought and found it. God, our Father, anticipated the need, and had it stored in his treasure house for us until we knew we needed it. Even so with every good of soul, mind, body, or affairs. God anticipated our coming desires and "hath prepared" the good with which to fill them, but the desire must be awakened in us before there is room for fulfillment, and wise are we if, when that desire is felt, we will recognize God, the Father, as the Source of its fulfillment and receive it in the good way, the easy way, the perfect way, instead of through the hard path of personal effort and toil.

It is important to understand that desire must be more than mere empty longing. This accomplishes nothing, except that, through its intensity, it finally compels the framing of the idea into definite form, which causes the conception that must precede the birth of the thing conceived. When God wanted "light," he knew what he wanted, and said, "Let there be light, and there was light." Paul tells us (Hebrews 11:3) "The worlds were framed by the word of God," and this is just what is done in mind when an idea is definitely expressed in words,—the form for its unfoldment is outlined, and this is necessary to its coming forth. Thus Jesus tells us to "ask" the Father, for "what things soever we desire."

The importance of this can be understood, when we consider the word as a seed, for such it is—a seed-idea. The mere longing for a harvest does not bring one. The harvest is assured when we plant the seed, and so ask sun and earth to form the harvest, which we have definitely decided to produce. The power of sun and substance of earth hold all possibility of fulfillment—"Whatsoever a man soweth, that shall he also reap,"—yet man reaps nothing until he determines what he desires, and sows the seed that will yield him its expression. The placing of the seed in the ground connects him immediately with the forces of fulfillment, and the law operates at once to yield him the harvest of his desire. Thus in asking the Father, not only is the framing of the word necessary, but the asking itself is necessary as an act to connect us with God's power, through which the law of manifestation is operated to make the manifestation of our desires possible.

In sending a telegraph message, we first send the call of the particular station we desire; attention is then given us, and that station becomes receptive to our message. If we desire an answer, we do not break our connection, but we wait attentively for the message that shall return to us over that same wire. This act illustrates very simply the scientific value of the words "ask and receive" that the Master gave. We make the positive request to the Father, then, conscious of the connection we have made through that request, we become receptive to the answer that shall come to us through that connection. Many fail to receive their answer for the reason stated in these very words—they failed to receive; they neglected to change the attitude of soul from asking to re-

ceiving. To ask is positive; to receive is negative. John, the loved disciple, caught the spirit of this phase of the Master's teaching in regard to prayer. He says, 1 John 5:14-15: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him."

Such confidence! Such assurance! Just to raise our consciousness to his level of thought, to be attuned to the Christ mind, to call "his station" by willing that best good which God gives, is to know that a petition framed in our hearts is heard, and if heard, then answered—"we have the petition we desired of him."

So simple is this relationship to the Father, so childlike is the process, so all embracing is the privilege, so boundless and unlimited is the opportunity, so unfailing is the reward, that we wonder why the human does not awaken immediately to the wonder of it, and receive through union and communion with inexhaustible cause every effect he needs to have caused. Yet he still waits, and suffers through belief in separation from the Father what would be relieved at once in the at-onement. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

San Francisco, California.

## The Newer Anarchy

BY ELBERT RUSSELL

THE newer anarchy has emerged in the struggle to enforce prohibition, as an ally of the wet cause. Not all the wets share this attitude to be sure. Many of those who are opposed to prohibition are good citizens who submit to the will of the majority, lawfully expressed, and obey the laws until lawfully repealed. Others are simply criminals. They are tempted to make and sell liquor contrary to the laws for their own gain. They do not attack our form of government as such, although they may and often do corrupt officials and steal elections in order to secure immunity from prosecution or punishment.

A third class comprises a large group who furnish the market and offer a bribe to the covetous to break the laws by the illegal manufacture and sale of liquor, although they themselves are not legally criminal, since as yet the laws do not make the buyer of beverage liquor guilty of crime. A fourth group is made up of those who are revolutionists and anarchists. They claim the right to break laws or to bribe others to break them when they interfere with their personal desires and habits.

The relationship between the last three groups is that the criminals provide the alcoholic drinks; the rich and well-to-do wets furnish the market for them and the anarchists justify them by attacking our theory of government and trying to subvert its form and processes. The real menace to our form of government today is not Russian bolshevism or other forms of social radicalism but this wet propaganda of lawlessness and of revolution by "non-cooperation" with the established form of government. The socialists believe in strengthening the powers of government and extending its scope. They hope to accomplish their social program by political means, by convincing voters, winning elections, and passing laws. Even Sovietism is based on the legal rule of the determined minority. It believes in constitutional procedure and enforces the duty of those who disagree with the policies of government to submit to the regularly enacted laws; but the newer anarchy proclaims the right of a minority to disobey laws which they do not like, especially if they touch their personal habits and customs—the "mores" of the people. Congressman Beck proclaims it as a universal principle of government as well as of



human experience that the "mores" of a people cannot be changed by law, meaning apparently that laws attempting to modify these even for the common good *ought* not to be obeyed.

This doctrine will not bear examination either from the point of view of political theory or political experience. Many "mores" of our American people have been changed by law because they had become detrimental to the common good. The practice of hunting wherever one could find game and of fishing with any kind of tackle which would be effective, rested upon customs going back to the settlement of this country. Both have been profoundly modified by law which finally prevailed even against a wilfully criminal few. Dueling, the use of certain narcotics, carrying concealed weapons, throwing garbage in the streets, or keeping pigs in cities—these are "mores" that have been changed by law. The only reason that anyone thinks that the use of alcoholic beverages is in a different class is that the appetite for alcohol is a very insistent and universally lawless appetite. On its theoretic side the new anarchy is simply an attempt to rationalize the demand of the slaves of alcohol for satisfaction when they want it, regardless of public welfare.

On the side of political theory our government is founded on the rule of the majority according to prescribed forms with legal safeguards for the rights of minorities. "The consent of the governed" means that the minority submits to the will of the majority, properly expressed, through constitutional and legal processes. Prohibition came into the Constitution and statutes of the Federal government and its component states in the prescribed ways after generations of educational agitation and political campaigning. The Eighteenth Amendment was secured as the Constitution itself provides. The only limitation on the right of amendment provided in the Constitution itself is that no state may be deprived of its equal suffrage in the Senate except by its own consent. Nothing is said of excluding amendments dealing with the "mores" of the people;

much less the anti-social "mores" of small minorities. The Eighteenth Amendment received more than the required two-thirds of each house of Congress; it was approved by the President, ratified by the legislatures of forty-six states (instead of the thirty-six required by the Constitution) and finally upheld by the Supreme Court. Enforcing acts were passed by Congress and state legislatures as obligated and empowered by the Constitution. Consequently, a citizen who wilfully breaks these laws is a criminal like any other law-breaker.

A citizen who believes prohibition to be a mistaken public policy in dealing with the liquor traffic has a legal right and moral duty to work for the modification of the laws and the repeal of the Amendment by the constitutional means, but meanwhile he is bound to obey the laws and until they are lawfully repealed even though the wets might have a majority of the voters, he must continue to respect the rights of the dry minority as these are guaranteed by the constitution. He must not expect his desires to be regarded as morally right or the gratification of them to be legal until two-thirds of both houses of congress, the President, and the majority in the legislatures of each of the thirty-six states give them legal affect.

To attempt to impose the will of a wet minority on a dry majority by nullification or by concerted efforts to break down the machinery of the law and the courts or to deny the moral right of the duly enacted laws to control the conduct and consciences of citizens—this is to attempt to destroy our form of government and substitute for it either the dictatorship of an anti-social and wilful minority or the anarchy of lawless and selfish groups. And yet this is what many of our metropolitan papers, some magazines of high standing, a few congressmen and senators and some of our millionaires are attempting to do. Some of these are meanwhile engaged in forming patriotic societies and protective leagues to protect our Constitution and government from the inroads of bolshevism and anarchy!

Duke University.

# The Times Show Change

## Shall We Change With Them?

BY ALBERT H. VOTAW

CHANGE is written upon the face of nature, and is inevitable. Truth is unchangeable, but do we always know the answer to Pilate's question, "What is Truth?" It does not follow that all changes are wholesome. Changes may be for the better; they may be for the worse. They may come prematurely; opportunities may be lost by dilatory temporizing. Changes are neither right nor wrong, simply because they are changes. There are some people who by temperament are always ready to welcome a change; others are wedded to the *status quo*.

It is sometimes urged that we must get out of the ruts. But often the rut is the safest part of the road. Leaving the rut sometimes invites disaster just the same as when a railroad train leaves the rails!

Paraphrasing an expression of Henry Drummond, we have studied the history of religion and the church in vain, unless we have discovered that the religious opinions of mankind are in a state of

flux. In putting Christianity to practice, our ideals and standards have varied. More concretely, the followers of Fox, Penn and Barclay, while adhering to a few outstanding principles, have differed to some extent in credal distinctions and in regard to methods of polity and government. This divergence of view has brought on much discussion, seemingly interminable, and often unprofitable, resulting in more or less disastrous division.

We can refer to an age of transition without insinuating that a new organization has been formed. In most of the Yearly Meetings of America, it is safe to state that the change from inactive, quiescent church conditions to more energetic strenuous methods was continuing from 1860 to 1880. All these Yearly Meetings maintained their corporate identity, although in five of the Yearly Meetings there were sad separations since the pace was too rapid for a few sincere adherents to the old order.

So far as the outward forms of dress and address were concerned, within those twenty years there was a complete revolution. As late as 1869, during the sessions of Indiana Yearly Meeting, a visiting minister ventured to suggest that concerned Friends in the station of minister should appear in the well-known Friends garb. John Henry Douglas, who had formerly worn the "plain" coat and a meager fringe of whisker underneath the chin, now full bearded with long dress coat, at once arose, beginning: "I am unable to pass by these remarks without some comment. *That means me.*" There followed some fifteen minutes of impassioned oratory, such as only he was master of in that day. It was not an attack upon attire, but a protest against enforcing the wearing of a peculiar garb as a badge of membership. Hundreds of earnest, efficient men and women had been lost to the church on account of the old-time insistence that a distinctive dress must be worn in order for service in the



meetings. Then he had known some individuals whose sole dependence for salvation seemed to consist in maintaining the outward forms.

Pertinent to this topic is a story told of the late Joshua L. Baily, in regard to the truth of which I once ventured to ask him. "Oh yes, that was my shoe-buckle speech." Some of the older Friends in the gallery at Philadelphia Yearly Meeting about a half century ago were tenderly inviting the younger Friends to adopt the plain garb as a guard from the temptations of worldly associations. Joshua Baily reminded them that the rows of Friends in the galleries some thirty or forty years ago presented quite a different appearance from that which prevailed at the present time. Drab suitings and gray beaver hats were then prevalent. "And I recall vividly how the rays of the declining sun, pouring in from the windows, reflected brilliantly from the shoe-buckles with which at that time the shoes were fastened. You are not imitating the dress of your forefathers; you are imitating their virtues. While we may not be imitating your dress, we are striving to imitate your virtues." Joshua's logic was unpalatable to the older Friends.

When a youth I recall how shocked I was when a minister of a neighboring meeting, whom we had regarded as specially favored, in conversation at our home remarked that he was no longer subject to the bondage of form, and further stated that when he met a stranger he could address him with a "How do you do, sir," without the slightest compunction. He was now free, no longer a slave to the fetters of a worn-out formalism. With great unction he quoted, "Stand forth therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." He was very sincere, but I was bewildered.

In a previous article, I have mentioned the effect of union meetings, and the introduction into our meetings for worship of the methods used in the combination gatherings. At a Quarterly Meeting held in New York City in 1875, Amos Kenworthy, a minister from Indiana, used this illustration. "Two farmers are living on contiguous farms. One is quite prosperous; the other is not very successful. The latter finally studies the methods of his neighbor and after a fair trial of a different procedure is gratified by more bountiful crops. So we Friends in the West, becoming aware that our vitality was at a low ebb and that our membership was declining, have taken some lessons in the methods employed by our Methodist, Baptist, Disciples and other brethren with the result that great blessing has attended our efforts. Hundreds of our members are now walking

in 'newness of life.' They are serving the Lord 'in newness of spirit, and not in the oldness of the letter.'"

#### REVIVAL METHODS AMONG FRIENDS

This homely illustration of Amos Kenworthy, in a nutshell so to speak, is explanatory of the happenings in all the western Yearly Meetings from 1860 to 1880 and in some of the Yearly Meetings on the Atlantic Seaboard. The revival methods prevalent in the union meetings were soon transplanted to the Friends meetings, and possibly with some additional features. The leading theme was the conversion of the soul, and it was insisted there must be a public acknowledgment thereof. "For with the heart man believeth unto righteousness, and with the mouth, confession is made unto salvation." Religious services, continuing day after day, night after night, were held in the meeting houses.

The attenders were warned of the awful consequences of resisting the invitation to make a stand for Christ. "How shall we escape, if we neglect so great salvation?" Not only faithful attenders of the meetings but often hardened sinners of the community were brought to witness the "good confession." It was difficult for parents and grandparents whose children and grandchildren had gone astray to denounce these proceedings when the younger generation were turning from indifference and even vice to the new Way. Hence many of the older Friends were convinced that this work was blessed by Heavenly Father. Often it was touching and thrilling to hear the older Friends, whom we had always regarded as saints, speak of their new-found joy in realizing "the peace that passeth all understanding." An English Friend of high culture and attainments spoke of the blessing experienced in offering prayer in the home at the time of family devotion.

Due to emotional excitement there were some sporadic instances of religious frenzy which at times approached fanaticism. The devotees had visions, they fell in trances, they groveled, they besieged righteous men and women who had not yielded to the new order, they spoke incoherencies at great length. This method of speech was the nearest approximation to "speaking in tongues," referred to

#### PILGRIM'S PROGRESS

The hours march past, the days troop by,  
I've lost my white flame utterly—  
And all the pattern of my way  
Is sodden with dull everyday.

But just this morning by the road,  
I left the drudgery of my load—  
Today holds beauty's flame for me,  
Lit by a red oak's ecstasy.

EDITH LOMBARD SQUIRES.  
Richmond, Indiana.

especially in the fourteenth chapter of First Corinthians, which has come within my purview. Due regard for historical accuracy may require that such wild occurrences should be chronicled but it must not be concluded that they continued for any length of time, or that all the meetings were subject to such manifestations.

During the occasions of revival services, it happened in rare instances that some fervid minister would go through the audience, bench by bench, urging each one to speak concerning his spiritual condition. There were some rather insincere declarations. It was less trouble to say something or other than to be made conspicuous for non-compliance. Well do I recall one occasion when the minister who had begun his personal quizzing at the rear benches advanced to the upper seat of the meeting. The elder who sat at the head of the meeting was regarded the most saintly man in the community. When he was requested to give his testimony, he stated that he felt no call to speak. At once the revivalist shouted, (the real name is suppressed), "Jonathan Hoover has no word to say for his Lord and Master." It hurt, but Jonathan maintained his serenity. Neither did he seek relief from these more or less turbulent proceedings by joining with the Separatists. He felt that it was his duty to remain with the meeting, and as occasion warranted to assist in the restoration of a better order. It is fair to state that the visiting minister at a later date expressed much regret for his discourtesy.

#### ARE WE LIKEWISE CONCERNED?

The Apostle James writes that he who converts a sinner from the error of his way shall save a soul from death. There were some ministers who had such a strong realization of the truth of this passage that both in season and out of season, by every conceivable method, they endeavored to "rescue the perishing." They were in travail for the welfare of souls. Are we in these days aware of our responsibility for the welfare of those around us? There are some methods, however, which do not meet with universal approval, even of devoted Christians. At a devotional meeting in the early seventies during the sessions of Indiana Yearly Meeting, an eloquent minister with great power and unction had exhorted the hearers to make a definite stand for Christ. Finally he requested those who desired to be remembered in prayer to rise. There was scant response to this appeal. Then he asked that all who desired to go to heaven when they died should rise. On this point the vote was practically unanimous. The next order was: "All of you who are converted will be seated." This ruse was



adopted in order to identify the sinners in the audience, but was quite unsuccessful. Seemingly all were converted.

The extreme radicals, sometimes called ranters, gained no permanent foothold in the Yearly Meetings. The Yearly Meeting at Richmond, Indiana, in 1869, was attended by a number of radicals who held extravagant views on the subject of holiness and who had some absurd notions on the matter of divine requirements. These people took the floor one day and it appeared to me they would frustrate all attempts to proceed with the business of the meeting. The racket continued for more than an hour. The late Timothy Nicholson who at that time was Assistant Clerk has left some record of the turmoil. After the hub-bub of talk had continued for some time, Charles F. Coffin, the efficient Clerk, turned to Joseph Cox, a weighty elder, who sat next to the Clerk's table and whispered, "Joseph, shall I stop them?" The elder replied: "Not yet, let them run." Forty minutes later the Clerk asked the same question, and Joseph Cox replied: "Wait a little longer; this is not a north-easter." Finally the ranters talked themselves out and the meeting calmly resumed the routine of business. Great disturbance and possibly pandemonium was prevented by this skillful handling of the situation. Never again was the Yearly Meeting thus annoyed.

#### PHILADELPHIA NOT STAMPEDED

Futile efforts were made in the early seventies by some zealous visiting ministers to persuade Philadelphia Yearly Meeting to adopt progressive measures. But Philadelphia Yearly Meeting was not to be stampeded. Paraphrasing a passage of the New Testament the general sentiment of the members of Philadelphia Yearly Meeting was: "These men who have turned the world upside down have now come here to effect a revolution. It can't be done." And the visiting Friends, departing, shook off the dust of their feet for a testimony and quoted from Hosea on their return to the effect that "Ephraim is joined to idols: let him alone." These ministers were sincere, devout, consecrated, but they were weak in psychology. It took a quarter of a century for cordial relations to be restored.

A future historian may relate that the transition in Philadelphia Yearly Meeting began about 1900 in a sane quiet manner and continued for a number of years. It was a process of orderly evolution, and there were no violent upheavals. Philadelphia has avoided the quicksands of stagnation, the reefs of calamitous separations, the bounding billows of fanaticism.

This article has dealt with some aberrancies occurring during the period of transition but has left untouched cer-

tain tendencies and developments thereby restoring to life an organization which was slowly perishing from coma and inertia. This will require another chapter.

Lansdowne, Pa.

#### NATIONAL CONFERENCE ON RELIGIOUS EDUCATION

The National Conference on Rural Religious Education was held at Bangor Theological Seminary, Bangor, Maine, October 15, 16 and 17, 1930. This place was selected because of the recent "Every Community Survey" in Maine, the finest of its kind; and because the national leaders who would attend such a conference are located for the most part in the East. The time of holding the conference was chosen because of the annual State Sunday School Convention held in Bangor on these dates. It was mutually beneficial, as the leaders gave of their talent to the Convention, and observed first hand state-wide rural religious education and its achievements.

The morning sessions, except from 10 to 12 on Friday, were reserved for the National Conference. The afternoons and evenings were given to the State Convention forum and lecture periods. Friday afternoon was excepted and used for summing up data, re-stating methods, objectives and the like. Professor Ralph S. Adams, of Bangor Seminary, very informally presided at these sessions, frequently appointing Mr. Fred Wentzel as chairman of discussion, while he recorded the high points of the discussion on the blackboard. The "findings," as such, will be given to the religious press direct from the Conference.

The Conference grew out of the increasing demand for religious educational material of a more definitely rural type. Its purpose was to get the actual experiences of these national leaders in regard to this demand, and devise methods and means of meeting the rural situation as it exists today.

Professor Adams was versatile and timely in his facts and figures, quoting at length the comparative countryside population in ten year periods, influx from farm to city, percentage of membership in churches and Sunday schools, pastoral service, and type of church architecture prevalent in rural towns and countryside. He had a lion's share in the Maine survey recently completed and published.

Factors in the problem of rural religious education are many. Only 16% of the rural population are enrolled in churches, of whom three-fourths are active. One-third of rural population is immigrant in origin. Only 21% of the churches have full time pastors (National Religious Census, 1926).

The equipment and type of buildings

were given as prime factors. Trained leadership was a live topic. It was recognized that materials and equipment are but tools to be wielded by skilled workers. The present situation reveals a lack of training for rural leadership in both pastoral and lay workers. A change in this situation requires years of progressive planning for teacher training and awakening of rural communities to their responsibilities and opportunities. It was suggested that all forces for good in the community might well be used in promoting religious education. Coordinating these forces would give a united effort to build up the social and moral welfare of the community.

Comments flowed freely and frankly, both for and against present material. It seemed agreed that it is not, and cannot be used successfully in rural communities, particularly those of one industry, as agriculture. The industrial community presents a problem similar to the city and was not considered a vital factor in this problem.

After several sessions of gathering ideas, data, opinions and experiences concerning the available material, the Conference became more practical-minded, and inquired what the leaders were doing that did meet the religious needs of the communities. Several Field Secretaries responded enthusiastically and gave glowing reports of home service on ranches, isolated homes, cooperation with public schools in one session a week of religious instruction. The Week Day School of Religious Education was hailed as a worthy supplement to the Sunday school, and offered contacts and opportunities not given on Sunday.

We came away from the Conference greatly encouraged at the prospect of having in due time religious material with a rural background and emphasis. We shall have recognized then the predominance of this emphasis in Jesus' life, message, and parable. There was also the conviction that urban and rural groups will have to adjust themselves to the conviction that they supplement each other, and ought not to be too independent of each other. The rural community is continually releasing church members who find their sphere of service in the city church, thus providing a future membership for city churches. Competition must give way to cooperation in order to adequately meet the needs of all communities.

We anticipate that this Conference will find its fruitage in the preparation of such material as will provide for the busy, devoted hosts of rural religious leaders the necessary information and inspiration, compact in form, readily assimilated, and applicable to the manifold phases of rural life.

HAROLD N. TOLLEFSON.  
South China, Maine.



# Friends in the Great Smokies

## A Visit to Friendsville Quarterly Meeting

BY B. WILLIS BEEDE

IF YOU were going in the other direction I would believe your suitcase was filled with moonshine whiskey," said the good natured brakeman to me as he lifted my heavy suitcase from the train at the Madisonville station. I hastened to explain to him that my suitcase was loaded with Victrola records given by a Friend in Richmond, Indiana, to a Quaker school teacher (Pearl Redding) who was working in Chestnut Valley with a group of boys and girls.

Edward Ransome warmly welcomed me and took me up town where he stopped at a grocery store to purchase some supplies. Soon the back of the machine was well loaded with bread, meat and other staple articles. He explained that he was carrying provisions for a number of families who did not wish to make a special trip to town.

After attending to some other matters we started for the parsonage some twelve miles back in the hills from Madisonville. Most of the way, we travelled over a crushed rock road which a few years ago became so muddy in the winter time that an empty wagon drawn by four mules would stick in the heavy, red clay mud. On the side roads and in the mountains it is still necessary for our missionaries to travel either with horse and buggy or on horseback during the winter months. In the summer time they travel by automobile to all places where Friends have work.

The autumn leaves were at their best and everywhere we went the forests were a blaze of glory. My eyes drank in the beauty of the scenery along the way until I felt quite intoxicated. The after effects of such intoxication are much happier than those from intoxication with mountain whiskey—at least I judge so from what people have told me!

After a half hour's ride we reached the parsonage and meetinghouse at Oak Grove. Here Edward and Daisy Ransome and their little adopted daughter, Sophia, live in a comfortable, attractive and very homelike dwelling. Some ten years ago the outlay at Oak Grove consisted of a dilapidated meetinghouse and some very poor land. At the present time there is a substantial meetinghouse with modern equipment, a good sized barn, a shop and a mission home on the property. Gradually the fertility of the land is being built up by careful cropping and the use of commercial fertilizers.

One needs to spend only a little time at the parsonage to realize what a center of friendship and good will it really

is. During the year the Friends who live in the mountains come frequently to Edward and Daisy Ransome for counsel and help. Travelling Friends and Friends from other parts of the quarterly meeting come in on occasion and it is no uncommon thing for Daisy Ransome to have ten or a dozen Friends at her hospitable table. After eating some of her excellent doughnuts and partaking of other delectable goodies, I felt like conferring upon her the Degree of Mistress of Domestic Arts.

### TOO MANY YALLER HOUND DOGS

Saturday, October 25, was quarterly meeting at Oak Grove. Nathan Pickett and wife and other Friends from Knoxville meeting, Elmer Pemberton, Marvin and Pansy Shore, Kate McReynolds, Herman Tener and other Friends from Friendsville, and a large group of Friends from the country surrounding the Oak Grove meetinghouse were in attendance.

After the Meeting on Ministry and Oversight had completed its business, a meeting for worship was held. Elmer Pemberton preached very acceptably and Ephraim Dunlap followed with a brief but very pointed message. Ephraim is a well balanced combination of Amos and Hosea. He preaches a straight-out-from-the-shoulder message in love and great tenderness. He told his own folk that one of the great needs of the Tennessee mountaineers was to get rid of their "yaller hound dogs." He suggested that when times were hard and it was difficult to get enough to eat, people in the mountains had no right to keep worthless dogs.

Every mountaineer home has from one to ten or a dozen dogs and their only value seems to be to chase but never to catch foxes. When a fox chase is on, each owner, who knows the baying of his own hound, can tell by the sound which dog is winning in the race after the fox.

I was very much impressed by the number of babies, small children and young people in attendance upon the quarterly meeting. There was a goodly number of older Friends, but the younger group was in the majority. There is always hope for the future of a work where such a condition prevails.

After the worship period we adjourned to the beautiful grove of oak trees at the rear of the meetinghouse where a bountiful dinner was spread before us. We ate and visited until it seemed advisable not to eat any more. The visiting continued until about two o'clock when we

again assembled for the business meeting of the quarterly meeting.

Kate McReynolds of Friendsville presided over this meeting with skill, insight and despatch. There were no dull moments in the quarterly meeting and I thoroughly enjoyed her presentation of the various items of business.

Elmer Pemberton, chairman of the Evangelistic Committee in the quarterly meeting, was evidently greatly stirred by the business of the hour for he called for an offering twice. When he realized that the offering had been taken once he generously withdrew his suggestion that a second offering be taken.

In the evening the young people held a meeting at which Margaret McReynolds presided. After watching her conduct the service for a time I came to realize that Margaret's mother will have to look to her laurels some day or Margaret will out-clerk her. After the devotional period, Marvin Shore led the group in a discussion of God, prayer, sin, conversion and guidance.

### AT ROGER'S CHAPEL

On Sunday morning, Ephraim Dunlap, Edward Ransome and I drove some twenty miles back into the mountains to Roger's Chapel. On the way we stopped to see the house that is being built for Fred McMillin. It stands on a small level plot at the foot of a steep, forest-clad hill. The location is a beautiful one and Fred McMillin will soon be at home in his own dwelling place. He is doing a good work among the people and is winning their confidence and affection.

At Roger's Chapel we met with about fifty people, some of whom were Friends while others belonged to the Methodist or Baptist church. After a brief song service and devotional period, Ephraim Dunlap preached simply and effectively to the needs of the people. He planned to remain at Roger's Chapel for a two weeks' series of evangelistic services.

After meeting we drove five miles to White Oak Flats where a Sunday School is conducted. We stopped at the home of one of the Bivens families and had a bountiful dinner together. Then we went to the little school house where some thirty or forty people had gathered for the service. The people in this community have little contact with the outside world. They are miles away from telephone, telegraph, railway, public library, movies and radio. No one will perhaps ever know how much it has meant to them to have the Ransomes and Fred McMillin meet with them for worship and religious instruction.

Near the close of Ephraim Dunlap's beautiful and helpful exposition of the first Psalm, Jesse Stanfield and wife appeared. They had been expected on Saturday, but had not been able to reach the



Ransome's home until Sunday morning. They were on their way home from a visit in California and stopped to see the splendid work being done in Monroe County, Tennessee.

#### AT SCHOOL IN CHESTNUT VALLEY

On Monday morning Edward Ransome took us to Three Points where Friends have a new, modern, substantial and attractive meetinghouse. The work of building was supervised by Edward Ransome who did a good deal of the work himself. In the afternoon we went to Farr's Chapel, and to Chestnut Valley where Pearl Redding teaches school. She has a group of twenty-five or thirty mountain boys and girls who look to her for inspiration, light and knowledge. During the week she carries on the prescribed school work and on Sunday she meets with them and their parents for Bible School and worship. She is rendering a magnificent service and is much loved by the people among whom she lives.

Several things came to light during my visit in the home of the Ransomes. In the first place, a new material life is coming to the mountaineer people. Better roads are being constructed each year. More fertilizer is being bought and used on the mountain farms. In the second place, there is a growing respect for law and order. For generations past the making of illicit whiskey has been a paramount factor in the life of the people. At the present time an increasing number of men and women are seeing the baneful effects of this business and are turning from it. Then there is coming out of the mountains an increasing number of boys and girls strong of body, alert in mind, clean and wholesome of spirit. They are coming out to attend Friendsville Academy and other educational institutions. They are proving their intellectual superiority by the quality of work which they do. I met some of these young people and was deeply impressed with their earnestness and their eagerness to learn.

Another thing that came to light was a more wholesome religious life. Many of the people have been taught that when they are once converted and baptized they can do as they please without losing their salvation. Friends place strong emphasis upon religious experience and moral conduct as being intimately related. They stress an inward experience that expresses itself in wholesome outward conduct. The result is a far superior type of Christian living than has been known in times past.

From Oak Grove, I went to Friendsville where I had a few hours with Marvin Shore and his wife. Marvin is the new Principal of Friendsville Academy, and together with his faculty is doing a splendid piece of work. For Friends who

wish to make an investment in character building, Friendsville Academy offers a unique opportunity.

In the evening I had a couple of hours with Nathan Pickett and wife, and a small company of Knoxville Friends who in spite of the rain came together for a brief social time. These Friends are weighed down with a heavy burden of indebtedness on their meetinghouse, but are courageously facing their opportunities for service in the midst of a large and growing city.

In closing this account of a delightful week-end spent with Tennessee Friends, I should like to encourage Friends in other parts of the country who are travelling by auto to visit with Tennessee Friends. Time spent in this way will be abundantly rewarded and will bring fresh inspiration and spiritual enrichment to the people.

#### A QUARTERLY MEETING INSTITUTE

The Eastern Quarterly Meeting Institute was held at Piney Woods Friends Meetinghouse, Belvidere, North Carolina, November 1 and 2, following the morning worship period of the monthly meeting. Lewis W. McFarland and J. Waldo Woody brought messages of helpfulness and inspiration at the morning meeting. In the afternoon, Herman A. Parker, pastor of the meeting, conducted the devotional exercises, speaking from the text: "Then they who feared the Lord spoke often one to another and the Lord hearkened and heard it." Introductory remarks were made by the chairman, Nathan D. Andrews of Greensboro, who proceeded to give a clear conception of an ideal business meeting, the duties of the clerks and the attitude of the body of the meeting toward the clerks. J. Waldo Woody continued on the same lines dealing with "getting the sense of the meeting" and the work of officers and committees. L. W. McFarland spoke from the standpoint of the Literature Committee giving many good suggestions of the best books for general reading.

The evening session was given over to missions. Mae Holliday, representing the Women's Missionary Union, spoke on Missions. The Piney Woods Missionary Society gave a pageant in charge of Lucy White entitled "Passing on the Light." Lola L. Copeland, representing the "Spirit of Missions," gave a Bible and a lighted candle to each of the women as they filed into her presence dressed in Oriental costume representing the different types of people in the Orient. An address was given by J. Waldo Woody who said the missionary task was a man's job but trusted to women. Some of the important tasks in mission work are giving missionary sermons, putting on pageants, giving

talks in the Bible School, stimulating stewardship, systematic giving and tithing, and distributing literature.

Sunday morning at 11 o'clock, Lewis McFarland gave a message on stewardship to a well-filled house. In the afternoon, Byron Haworth of Greensboro addressed a meeting of young people; Elizabeth White, pastor of Up River Friends Meeting, conducted a prayer and praise service; and J. Waldo Woody spoke on Peace.

The closing session in the evening was devoted to temperance when an able address was given by Lloyd Griffin, an attorney of Edenton, N. C., and a former citizen of Belvidere community.

#### WEST BRANCH ACTIVITIES

During the past summer, at West Branch, N. Y., Friends Meeting, the Junior-Intermediate Sunday-school class was organized under the name "Junior Star Club." It is composed of twelve boys and girls and their teacher, Esther Krumm. They are meeting twice a month at their homes, besides the Sunday morning class, for a social and business session. Their first project is the earning of money for new church hymnals. To aid in carrying this out, the class is planning to put on a short drama on the life of Esther. There are twenty in the entire cast.

Cottage prayer meetings have been resumed for the winter months on Thursday evenings. Good attendance and interest have been manifest.

Four automobiles carried the West Branch delegation to Butternuts Quarterly Meeting at Upperville, sixty miles distant, October 18 and 19. It was a time of unusual fellowship and inspiration. The time of Saturday's business session was also the occasion of the season's first snow.

The regular monthly business meeting was held October 30 with good attendance. The oyster supper furnished by the men was an enjoyable feature.

West Branch Ladies' Aid Society held one of the most enjoyable sessions of the year at the home of Dora Brown, November 6. After the chicken dinner furnished by the hostess and other members, the ladies pieced blocks for the album quilt the society is making for the pastor's wife. During the business meeting the annual report of the treasurer was read which showed that about \$400 for the past year had been furnished by the Aid, nearly \$100 of which had been spent on upkeep and improvements at the parsonage. The present officers were re-instated for another year. Plans were also made for a community supper and entertainment to be held at the church, December 2, when fancywork and other articles suitable for gifts will be on sale during the evening.



## AGGRESSIVE MISSIONARY PROGRAM PRESENTED

*Recently the Missionary Committee of Iowa Yearly Meeting sent out a letter to each local meeting embodying a program of activities. It is so suggestive and constructive and reflects such a spirit of courageous loyalty to the work of the church that we are happy to share it with Friends.—B. W. B.*

"If we take our Missionary interest seriously, we always spend the last few Sundays of June wondering just how we are going to come out with the promised support of our representatives on the field. At the end of each June we wonder just who of the force will have to be recalled and what fields dropped from our support. We have been on the decline slowly but surely, losing one stronghold after another till we are ashamed of the failures we have made. This year at Yearly Meeting we went on record as being through with retrenchment and we pledged ourselves to raise our quota, \$18,000, on time and schedule. But the year is over one-third gone and the returns are so small we must take ourselves seriously in hand and come to the aid of the work in interest, prayers, and money if we keep our pledge.

"We are asking that the last Sunday before Thanksgiving be set aside in all of our churches as Missionary Sunday with an especial appeal to rally to the work. All of our pledges should be in by that time and the regular monthly check to our Treasurer should be taking care of one-twelfth of our pledges. Men have to live on the field as well as they do at home and it hardly seems right to ask them to live on faith for eleven months that we might pay them 'back support' on the twelfth. Thanksgiving should find us with our pledges made to the limit of our expectation and the monthly habit of giving fully in operation.

"We are expecting special Christmas spirit this year to carry us on to greater success. Small Christmas candles holding ten dimes each can be started now in the Sunday School with live interest among the children. There are pageants and programs of various sorts that should be given at the Christmas season which will revive the spirit that Christ had when he gave himself. A little play has been prepared by the American Friends Board of Missions, 101 South Eighth Street, Richmond, Indiana, having as its theme 'Sharing with Others.' the title of this play is 'A Friendly Family that Shared,' and can be secured from the Mission Board. They have made a special offer to any meeting that will promise to take a special offering for the Board this Christmas. They will send three copies of this play free and

furnish all other copies needed at five cents each. We hope that Iowa Yearly Meeting will get about 180 of these free copies. Will your meeting get its proportionate number?

"Your Missionary Committee has provided some new wall charts to measure your giving by your own standard. We are sending to each meeting a large wall thermometer to use as our measure of giving. These will be sent and you can supply your amount. We ask that you set your own standard of giving which must not be lower than your apportionment of the Yearly Meeting stock and can be as much higher as you are able to set as your goal. Then the thermometer should be graduated with the total pledge at the top and half of that amount half way up and so on to as fine a scale as you may wish to use. As the pledges are paid, fill in the mercury column with red. Thus you can see at a glance just how you are keeping up with your gifts in relation to your monthly obligation. You will notice at the top there is a place for a goodwill overflow. We are hoping that this year that little spout might be colored red in every meeting. With this thermometer you are not to wait for any official of the Yearly Meeting to send out a receipt for your checks, but fill them in yourselves. This coming June 30, 1931, may we have over sixty overflow pipes in use. Iowa Yearly Meeting's share is \$18,000 of the total United Budget which is \$111,290.

"A little booklet has been published called, 'The Manual of Methods for Missionary Leaders' which should be in the hands of each Missionary Leader in the Yearly Meeting. If you are short of copies in your meeting write to the Yearly Meeting Office and you will be supplied with all the copies you need. We hope that you will get this little booklet and then use it by trying to follow out the suggestions that it wishes to give you.

"We are going to have one special field for study this year and Jamaica has been selected. Iowa Yearly Meeting has always had a living interest in Jamaica, and now that we are represented so thoroughly and effectively by our own members on the field, we feel that this should hold our special interest for the year. May each church have a map of Jamaica before them and then from time to time with this map as a background give the details of the work that will make us see Jamaica with her need and how we are trying to meet that need. Some material on Jamaica is given in the Mission Board Annual Report and the Board is now preparing some special material that will soon be available. May Jamaica become such a part of our thinking this year that from the oldest to the youngest we may all see the Island and the work the Friends are doing there.

"Are Missions done for? I wonder just how you feel about it. If you feel that there is still a place for them, let us unite and make this year a truly missionary year. An investment in missions now will bring an immediate return in each local meeting. May Iowa Yearly Meeting be awakened to a missionary consciousness that is intelligent, enthusiastic, and sacrificial. This year it is our hope that we will talk missions, think missions, eat missions, and sleep missions. If we will do that we will soon awake to the fact that missions are not done for as long as the world stands, and Christ is the head of the church."

## CHRISTIAN SERVICE FORUM

The Christian Service Forum, a non-denominational organization started last winter by the Religious Society of Friends and the Brooklyn Federation of Churches, began its winter program last Sunday evening, November 16, with Dr. Rufus M. Jones, Professor of Philosophy at Haverford College as the first speaker. His subject was, "Mysticism and the Practical Life." According to Dr. Frederick M. Gordon, Secretary of the Brooklyn Federation of Churches, the Forum has been developed in order to have an authoritative platform in Brooklyn where people of all creeds can go for information on various social and religious problems.

The Forum will continue until March 8 and will be addressed by men who are leaders in their various fields of activity and are brought from different parts of the country to discuss these problems and suggest ways of solving them.

These meetings are being held in the Lafayette Avenue Friends Meetinghouse, corner Washington and Lafayette Avenues, Brooklyn, at a p. m. each Sunday evening. They are open to the general public.

## Box Assortment Christmas Greeting Cards

Price 50c

An attractive and carefully selected assortment of 12 Christmas Greetings, some with a Scripture verse appropriate to the season. Lined envelopes. Packed in a Christmas gift box. Order early as the supply is limited.

## FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street  
Richmond, Indiana



# OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee  
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

## SHALL WE WRING OUR HANDS?

The year 1914 found Friends unprepared. With two and one-half years' warning, 1917 still found a good deal of confusion among American Friends. Would it not be fair to say that most of us were wringing our hands over a bad situation which we deplored, but which we found almost impossible to alter? The ready response to the vision of those who organized the Reconstruction Unit revealed this pent-up desire to express a protest and to extend a helping hand in Europe. Now thirteen years have passed and again Europe is in a critical state.

The mounting German reparations, her terrific unemployment situation, and our tariff all conspire to create extreme reactions. Hitlerism (Fascism) on the one hand, and Communism on the other are the answer. A bad war and a peace dictated by victors have done their work. Before this is in print, Austria will have had an election, November 9. A bitter struggle is going on there with blow and counter blow between Nationalist and Socialist, with open threats in the press of the use of violence on both sides. Parliamentary government has already disappeared from Italy and is threatened in more than one of the Balkan States. Italy and France represent a threatening clash. Poland is ruled by a dictator and has a huge army trained by France. Even prosperous and peaceful Switzerland is suffering severe economic stress. The picture is anything but hopeful. And always Russia, with her emphasis on class revolution and her effort to build a new social order by use of force, is a threatening cloud.

Shall Friends stand by and wring their hands? We have no call to send 800 people to Europe to rebuild devastated areas. Great as was that adventure, it was an emergency. But slowly, and with sacrifice and wisdom, in the past ten years there have been built up in Europe centers in which men and women of good-will live and work. In the 1914 crisis, we had no channel of expression in Germany. Now we have an International Center in Berlin which maintains influential contacts with press, governmental, and academic leaders; 150 German Friends scattered throughout the Republic, are centers of pacifism. This living experiment in good-will and spiritual interpretation of life is a distinct change from 1914.

One could as well point to Austria as an illustration. There the conflict be-

tween Jew and Catholic in religion, between Aryan and Semite in race, between Socialist and Nationalist in politics threatens; but we are in the midst as concerned neutrals. The Spirit of God seeks expression through both groups; and our Vienna Center is our agency for releasing this deeper spirit of good-will and understanding.

Then there is the new Capital of the World at Geneva. The press has frequently told us that 1930 has seen the most discouraging sessions of the assembly. The political and economic horizon of the disturbed world was reflected in Geneva. Here again is our center of life and work. Here is what James T. Shotwell of Columbia University says of our work there:

"I sincerely hope that the Quakers' Hostel and Center at Geneva will be supported in such a way as to continue its activities and make it possible to realize its unique ideals. International contacts are, in the last analysis, not generalities or abstractions, but intimate and personal. This is the secret of the success of the Quaker enterprise. The opportunity at Geneva is without a parallel, and I hope that the plans in hand will be realized."

I shall only refer in passing to our centers in Paris and Moscow, and the little nuclei of Friends in Prague, in Bulgaria, in Jugoslavia, and in Salonika, Greece. What I hope Friends will feel is that we have in Europe now—as we did not have in 1914—bases of operation, centers of influence, points of contact.

It is no time to be passive and sanguine about Europe; nor is it a time to be wringing our hands in despair. Rather is it a time to use our centers abroad to their utmost to spread truth, to call together and make articulate the forces making for peace and understanding abroad, and to listen to the voice of our centers as they speak to us from time to time through our workers.

CLARENCE E. PICKETT.

## RAY NEWTON TRAVELS

Ray Newton, Peace Secretary of the Service Committee, is advancing through Europe. The office learns this more from the reports of the Centers visited than from himself. He is not wasting much time in writing letters. From Geneva, we learn that he "has given a most interesting account of the Peace work of the Service Committee." Also that several Friends have undertaken to cooperate in preparing articles which may be of use to the press work of Lucy M. Thruston.

The Vienna Center likewise says "We are expecting Ray Newton to be here from October 30th to November the 6th. We hope to be able to arrange for him to see a good many people, and also that he will speak to two or three of the groups connected with the Center."

## HELP FOR FRENCH BABIES

Lydia Ellicott Morris is once more in Paris. During Henry van Etten's absence in the United States, she is giving much time to the work of the Center. As Ella Barlow, leader in the student work, writes: "She shows so much love to everybody that she does more for Quakerism than we all together working the whole day."

Lydia Morris has taken for six months a little house in St. Germain en Laye, a beautiful suburb of Paris. It is hoped that this may be, in a way, an annex to the Center, a place for visitors, for inviting students for tea, for rest and refreshment, and in other ways helping the Quaker Center to be one of true friendliness.

She has resumed her work for babies' layettes, of which much was written a year ago. The committee of French women which she helped form to give poor mothers the necessary babies' garments, is active, but short of funds. Mlle. Merle, the head of Chalons Maternity Hospital, which Friends founded, has written asking for thirty layettes, as the Government money which she receives must only be used for abandoned infants, and "the good mothers of the town are also poor." "We shall be deeply grateful," says Lydia Morris, "for \$5 contributions from as many as possible, in order to send what she wishes."

Tours, one of the poorest sections of France, which last year received 300 layettes, begs for twice that number this year, who must otherwise wrap their babies in rags. "And we have no more money, though we go on knitting. We are going to have a hard winter, and I hope Friends will send us a little extra fund for the actually hungry people who come. Our young volunteer worker (Irwin Safir, a protégé of Henry van Etten), is not a Friend, nor even a Christian, but he feels a deep concern that we should not turn away from deserving needy cases, and is trying to get overcoats for some poor students, he tells me. I feel as if in his eyes Christianity stood or fell by our desire to help all people who turn to us, and he really goes without eating to help others."

It is not the presence of a congregation that makes a church: it is the presence of God. The essence of worship in which personal religion thrives is that we believe in the presence of God.—JAMES MOFFAT.



# QUAKERDOM • AT • LARGE

Anent "off year" election casualties and successes as related to Friends, we learn that Parvin W. Bond, Treasurer of Wabash County, Indiana, was the only opposed Republican candidate on his ticket who was elected with a sufficient majority not to have his election contested.

\* \* \* \*

The Peace and Service Committees of the four Friends Meetings in Richmond sponsored a peace pageant, written by Jennie Callister of Brooklyn, N. Y., Friends Meeting. It was presented to a large audience in the Coliseum on the evening of Armistice Day last week and in a vivid manner demonstrated the "Triumph of Goodwill" over methods of physical force, as war between vast armies of men, in attempting to settle international difficulties.

\* \* \* \*

The annual meeting of the Friends Historical Association will be held, November 24, 1930, at the New Century Club, Philadelphia, Pa. There will be a masque entitled "A Friendly Vision of Education" under the auspices of Swarthmore College; also a playlet, "The King's Missive," given by students of Haverford College. There are more than 750 members in the Association, and as the hall space is limited admission this year will be by ticket only. As the membership of the Association is growing rapidly, it is hoped in the future to find larger accommodations for the annual business meeting and entertainment.

\* \* \* \*

For some years the Friends Centre in Paris has been gathering a collection of books and pamphlets published in French and having to do with Quakerism. It has collected some very valuable material, both old and modern, which it has preserved in a special bookcase. Henry and Marcelle van Etten of the Paris Centre are now in this country and would greatly appreciate contributions of books or leaflets with which to increase the collection. Those having such printed material to contribute should address it to them in care of the American Friends Service Committee, 20 South 12th St., Philadelphia. The van Ettens are planning to sail for France on the 10th of December.

\* \* \* \*

Harry T. Silcock, Secretary of Friends Service Council in England and a former missionary in China, describes the action of General Chiang Kai-Shek, President of the National Government of China, in becoming a Christian, as an entirely natural development, for he believes that

the social aspirations of young China are in line with the Christian program. It is considered a courageous act and gives renewed evidence of the quiet growth of Christian conviction in China. Another has said, "It will give great encouragement to the Friends of China in the West to see the President take such a clear stand on the strength of his inmost convictions. It may either end his political power or it may stabilize the Nanking Government. Few Christian baptisms have required more courage."

## NEWS OF OUR MEETINGS

Miami Quarterly Meeting in Wilmington Yearly Meeting, met at New Burlington, Ohio, November 8. William J. Sayers of First Friends, Richmond, Indiana, had been invited by the committee in charge and his message was timely and highly appreciated by a large attendance of Friends in this section. The following day Miami Quarterly Meeting Sunday School Association met at 2:30 p. m. A varied program was carried out with Alonzo Leasure of Sabina, J. C. Sebold, Y. M. C. A. worker of Middletown, Ohio and Russell Burkett of Xenia taking part. There were other contributions of song and recitation. At the same hour, Elma Wood of the Yearly Meeting Peace and Service Committee conducted a Gold Medal Peace Contest at Jamestown, Ohio, six boys and girls taking part, four of whom were grandchildren of men who were active ministers in this Yearly Meeting twenty-five years ago. Excellent music was furnished by the Bogan trio from Springfield Meeting in Clinton County. All of these as well as the contestants are associate members of Friends. Cecil Hartman of New Burlington Meeting received the medal. Other contestants were Maxine Pope, Richard Linkhart, Thomas Wall, Betty McKinney and Rachel Hartman.

\* \* \* \*

Sunday, November 2, was observed as Rally Day and Peace Day at the West Newton, Indiana, Bible school and meeting. The Valley Mills and Fairfield congregations dismissed their services after Sunday School and came at the meeting hour. Dr. David M. Edwards who recently returned after a year and a half in Europe, and has accepted the position of Executive Secretary of the Indiana Council of International Relations with headquarters at Indianapolis, gave a most interesting and challenging address.

\* \* \* \*

The week of November 2-9, was observed as Father and Son Week at First

Friends Meeting, Richmond, Ind., and was considered very profitable. A group of boys known as the "Friendly Indians" entertained their fathers on Monday evening to a baked-bean supper which was followed by a program showing their work. About thirty were in attendance. This organization is growing and is a very promising group of boys. On Thursday evening, fathers and sons had charge of the midweek service, a number of helpful talks being given by fathers, and a duet was sung by a father and son. Friday evening was the camp supper and about eighty-five fathers and sons enjoyed a supper and games around the camp fire in a woods near the city. The Sabbath morning worship service was attended by a fine group of fathers and sons. About twenty of them formed a male chorus, and Francis Wilson, a high school boy, assisted the pastor in the devotional services by reading the scripture. In the evening a play was given by the young people of First Friends entitled World Service in which twenty-two took part and the message it brought to young and old was well worth hearing. They are planning to give the same play at Webster in two weeks.

\* \* \* \*

The Brotherhood meeting in First Friends church of Los Angeles, on the evening of November 4 was addressed by J. L. Entwisle, a returned missionary from India. . . . At the morning meeting for worship on November 9 Dr. Walter J. Homan of Whittier College gave a very interesting sermon on "Christian Education and World Peace." . . . The evening service on December 7 will be in charge of the Christian Endeavor group who expect to present some orations on Peace and kindred subjects. . . . R. Ernest Lamb, the pastor, has been asked to preach the Thanksgiving sermon at the Arbor Vitae Community church in Inglewood.

\* \* \* \*

The Lambs go from the home folds at Poplar Run, Indiana. On August 23, Bernice, daughter of William H. and Lula Lamb was united in marriage to John Van Pelt, and they reside northwest of Farmland. A month later, September 20, Laura Feters performing the ceremony, Laura, daughter of Edgar and Tycia Lamb, was married to Van Gordon of Lynn and they are living near Lynn. Another month later, Ruby, daughter of Merl and Elsie Lamb, was married to Herbert Merrell and they are living near New Castle. The three shows, held in honor of the three couples,



have expressed in a material way the good wishes of the entire Poplar Run community. For some time the Sunday school at Poplar Run had no Cradle Roll babies but recently sons have come to build the homes of Orville Lamb and Clifford Richardson.

WHITTIER ACTIVITIES

The Church Night Supper, October 29, was observed as Church School Night, with special tables for officers and teachers. A brief after-supper program followed, after which all the workers met together to plan for the assembling in the large auditorium of all departments on the Sunday before Thanksgiving. At 7:30 the prayer meeting was led by the pastor, Willard O. Trueblood. The attendance was large.

The month of November is set apart as Personal Evangelism month when members of the Church, will cover our city and surrounding territory, by visitation in the spiritual interests of the individual, the home, the church and Bible school and the community.

Caroline Trueblood has been called to Noblesville, Ind., on account of the serious illness of her mother.

The Silver Wedding Anniversary of Arthur M. and Sadie Trueblood, occurred October 19. It came on Sunday and they attended the morning Church service. By special invitation Mr. and Mrs. Fred Bowles ate dinner with them, Mrs. Bowles having been one of the bridesmaids at their wedding. The surprise came when early in the afternoon, members of the Bearers Bible Class, to which Arthur and Sadie belong, began to arrive. Then other special friends and relatives came until there were sixty-eight persons present. The class gave a lovely silver Bon Ton dish, while others gave silver coins amounting to around \$50. Sadie Trueblood is the daughter of Benjamin Sharpless, now deceased, who with his family came to California many years ago, from near Lynnville, Iowa, where she was born. Arthur Trueblood comes from the good old Hoosier State.

Emma F. Coffin recently had as surprise callers, Forest and Howard Hawkins, two worthy young men from Vermillion Grove, Ill., where she was pastor before returning to Whittier.

The Women's Bible Class, held their second luncheon of the season, on November 6. It was the thirteenth birthday of the organization of the class, with Florabel Rosenberger as teacher who gave the address of the afternoon which was much appreciated. A picture of "Blue Galilee" was presented to Winnifred Milligan, the class president, and a large birthday cake to Mrs. Rosenberger.

To be trusted is a greater compliment than to be loved.—GEO. MACDONALD.

Books for Children

In keeping with Children's Book Week, November 16-22, we are giving these suggestions for really good books for children of various ages. Use this as a guide in choosing your Christmas gifts.

For Ages 3-5

**Children At Play in Many Lands.....75 cents**  
A large linen book for the very little folks. Has a rhyme and a full page picture in colors for each country.

**Mother Goose and Her Friends**  
Full page pictures and a story about the favorites of nursery rhymes. Printed on a very durable linen fabric.

**Nursery Series.....Each 50 cents**  
With every other page a colored picture, these stories of children of other lands are not only entertaining but start to lay the foundations for a true spirit of world brotherhood.

Ah Fu—A Chinese River Boy                      Mitsu—A Little Girl of Japan  
Kembo—A Little Girl of Africa                Esa—A Little Boy of Nazareth  
The Three Camels—A Story of India

**Jesus and the Children.....\$1.00**  
Stories of Jesus written for the very young readers, with every other page a picture.

For Ages 6-10

**Little Sunny Stories.....65 cents**  
Short stories of gentle doings and happy thoughts which children 6-9 will be able to read for themselves. Attractively boxed.

**Friendly Fairies .....\$1.25**  
Delightful little fairy stories with lovely pictures.

**Little Kin Chan.....\$1.00**  
A fascinating story of a little girl of Japan who, with her dog, have many interesting adventures.

**The Story of Musa.....\$1.00**  
Musa, a little Egyptian boy, tells in this story what boys and girls do in his far-off country.

**Stories of Long Ago.....\$1.00**  
Old and New Testament stories written particularly for the 7-8 year old children, and fully illustrated in colors.

**The Boy Jesus and His Companions—By Rufus Jones.....\$1.00**  
A new edition of this popular book for young readers. The attractive illustrations are made from woodcuts and give the edition an entirely new appearance. Particularly for children 8-10 years old.

For Ages 11-15

**Judith Lankester—By Marjorie Hill Allee.....\$2.00**  
Another interesting story of early Quaker life in eastern Indiana. Judith, a young girl of fifteen, moves from Virginia and has many adventures in adapting herself to pioneer life.

**Hands Around the World—By Archer Wallace.....\$1.00**  
Fascinating stories of the heroes of many lands. Here we find Gandhi of India, Sun Yat Sen of China, and others equally as interesting.

**Girls Who Made Good—By Winifred Kirkland.....\$1.00**  
Stories of heroism and courage as shown in the lives of fifteen famous women.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana



# Read It or Leave It!

A Corner of the Paper  
in which We May Talk  
Shop, and be Personal

To appear Once in a While if not Oftener

"Why bring that up—again?" This may be the query of some of our readers on the reappearance of this more or less personal, chatty and reminiscent page. As a matter of fact, the Editor himself had wondered whether, in view of the weighty matters of the law and of events which demand attention, it should be revived. There is some evidence that it is being missed, however, and when a letter came in the other day—and from a New England reader, mind you—threatening to cancel the writer's subscription unless we started "Read It or Leave It" again, we began to take the matter seriously. There may be other readers who feel differently about the page and if so, we remind them of the "Leave It" alternative.

So, without committing ourselves to the future or to any regularity of publication, we are returning to the inside back cover page for an occasional appearance, hoping to appear often enough to retain our New England subscriber and likeminded readers. And now, in the laconic and historic words of an American statesman, the way to resume is to resume.

## AN ECHO OF "YELL AND BANG"

When reading Eliza Armstrong Cox's pointed letter which appeared in the paper two weeks ago, we were reminded of an experience in the life of Allen Jay as told in his Autobiography. In writing of his early experiences in the ministry, he expresses a debt of gratitude for the encouragement and sympathetic criticism given him by his devoted wife. We quote the following:

"She was a real helpmate and was anxious that I should do the work well. She would tell me of my mistakes in grammar, pronunciation and gestures, sometimes showing me how I stood in the gallery, and what I did with my hands. She taught me to keep my hands out of my pockets while I was talking. She never became discouraged, but kept on and sometimes in a way that bore fruit.

"I will always remember one morning when I was going to drive ten miles to attend the quarterly meeting. I had bade her farewell and started to drive away when I heard her calling. Looking around, I saw her coming down the steps. She came up to me with a very solemn face and said very deliberately: 'My dear, I am going to be very busy today and will not have time to listen, so thee need not preach loud enough for me to hear.' Then she turned around without a smile, leaving me sitting there, and

went into the house. When I commenced speaking that day, I remembered she was ten miles away. Blessed is the preacher who has such a faithful wife, and twice blessed is he who listens to her."

## VISITING MOTHER WAYNESVILLE

A few Sundays ago, on a brilliant autumn day, it was our privilege to drive over to Waynesville, Ohio, at the invitation of Waynesville Friends. We had not been in the lovely White Brick meetinghouse on the hill since 1924 at the time of the observance of the George Fox tercentenary, and we welcomed the privilege of again mingling with Friends therein. Following the morning meeting for worship, those present enjoyed dinner together, and in the afternoon a good audience, including members from other meetings, listened attentively as we talked of conditions in Russia. They not only listened but kept us answering questions until it seemed time for us to be starting homeward.

In the group was our historically minded friend, Rufus Kersey, and between sessions he took us over to the Red Brick meetinghouse in the same yard and took from the safe some of the old monthly meeting record books, containing the annals of early Waynesville Quakerism. Be it remembered that Waynesville meeting is the mother of western Quakerism in the United States, having been established in 1803. Looking through the exquisitely written proceedings, we found many names writ large in the history of American Quakerism. Our Friend found for us the report of the marriage of Charles F. Coffin and Rhoda Johnson, and not satisfied with that, showed us just where they must have stood as they repeated their vows. Then, taking us outside he pointed across the valley to the old home of Rhoda Johnson.

Following the Separation, in which members of immediate families were divided, the Orthodox Friends built the Red Brick meetinghouse which was later remodelled to conform to customs adopted by "fast" Friends. For some years, meetings for worship have not been held in this house, Friends of both branches meeting together in the more Friendly and attractive White Brick meetinghouse. The two monthly meetings are still maintained.

## END FOR END IN GOSPEL LOVE!

Naturally, many interesting stories may be related having to do with the history of Waynesville's 127 years of Quakerism. Rufus Kersey told us one, which, at our request, he has submitted in writing as follows:

The practice of maintaining liberty of prophesying in a Friends meeting is not without its inherent difficulties; for he

who has an oral contribution to make to public worship must be edifying and, to a degree at least, meet the approval of his hearers. The difficulty arises when the speaker fails in either particular.

An incident of early days that occurred at the White Brick meetinghouse in Waynesville, Ohio, will illustrate what may happen when the audience can no longer tolerate the unprofitable utterance of the so-called prophet; and while I heard the story for the first time years ago, and since then have heard it even in unexpected places, I recently asked an elderly Friend of the local meeting who was present when the incident occurred, to verify the story in its essential details.

Friend Benjamin Satterthwaite, whose mental balance was not quite at par, on a Quarterly Meeting occasion some seventy years ago was, as he had often done before, delivering one of his irrelevant harangues. The meeting was being prolonged beyond the hour when the shutters dividing the auditorium should be closed, and the men and women proceed to the business of the meeting in separate sessions.

On this occasion the patience of Friends was exhausted; and two of the men, forming a cat's cradle, proceeded to carry out the offender in an upright sitting posture. As the group moved down the aisle, our would-be preacher declared that he was more honored than Jesus Christ: "He was borne by an ass, and I am being carried by two of 'em." When the doorway was neared, the disturbing Friend thrust his feet against the door jams, effectively barring egress. An ancient Friend in the ministers' gallery, seeing the difficulty, and in hearty sympathy with the movement to eject, leaning forward and craning his neck, counselled: "E-end for e-end, Friends, in the dear love of our holy gospel." The suggestion was adopted and the trio, facing the audience, made exit without more hindrance.

Out of doors his four-horse team stood waiting, hitched to a stout spring-wagon of the lynch-pin model of pioneer days. The bridle of each horse was decked out with its crest of leaves; and as the owner drove away he brandished his leafy whip in a threatening manner, with this parting shot to one who was active in ejecting him: "Remember, George Stratton, the hickory bush!"

W. R. K.

## TO STAND OR NOT TO STAND

Albert H. Votaw's article reviewing evangelistic methods and procedure among western Friends will doubtless bring incidents of personal observation to the minds of several readers. In the meeting in which we grew up there was a Friend, who, though not known for ex-



treme piety to say the least, invariably got to his feet in response to the most rigid of the various spiritual tests as put by revival preachers. In speaking of the matter to our father one day, he explained that he found it much more simple and less embarrassing to stand in reply to all such calls rather than try to differentiate between them! Incidentally, this Friend later differentiated between his faithful wife and another woman.

A Friend's family, in which there was a worldly son whom we shall call Jim, moved from the Quaker town of Newberg to the county seat. Some time afterward a boon companion from Newberg visited Jim, and on a Sunday evening the two, for some unknown reason, went to a church service. After the sermon, the preacher asked all Christians to rise. What was the Newberg boy's surprise to see Jim get up! Noting his puzzled look, Jim whispered, "Oh, that's all right, get up. There's a saloon keeper standing over there—they don't worship the same God in McKinnville they do in Newberg!"

### FOR A GOOD OLD AGE

Everybody from Poor Richard down has impressed upon us the necessity of laying up money for our old age. It is just as necessary to lay up affection for our latter days as it is to provide ourselves with a bank account, and we can only do that by investing in the hearts of those about us.

### INFORMATION WANTED

E. F. Hoag, of Muscatine, Iowa, has an old photograph of members of the Associated Executive Committee of Indian Affairs taken at Lawrence, Kansas, in 1871. There are fourteen Friends in the group but unfortunately their names are not on the photograph. However, all have been identified but one, who by process of elimination would appear to be Benjamin H. Wright of Western Yearly Meeting, according to the minutes of the Committee taken at that session. E. F. Hoag writes that this Friend must have been an active member

of Western Yearly Meeting at that time but he has no information as to where he lived or when he died. If any Friend is able to send him any information regarding Benjamin Wright our correspondent from Muscatine will appreciate it.

### BIRTHS

REYNOLDS—To L. Herbert and Bernice M. Reynolds, Cherokee, Okla., October 29, 1930, a daughter, Dorothy Ann.

### DEATHS

OSBORN—At Friendswood, Texas, October 27, 1930, Paul William Osborn, son of W. C. and Zelma Dillin Osborn, in his 27th year. Born at Northbranch, Kansas, he went with the family to Idaho and later to Colorado where he attended the district school, Stella, Northbranch and Friendswood Academies, graduating from Friendswood in 1925. Two years later he returned to Colorado and married Iva Madeline Jones of Deertrail. In 1928 they returned to Friendswood near which they resided until the time of his death. A lifelong member of Friends, he was converted in early childhood, and enjoyed Gospel Band and Christian Endeavor work. He leaves his wife and two baby boys.

PIERCE—At her home in Newberg, Oregon, October 10, 1930, Stella Turner Pierce, daughter of Jesse and Alice Turner, in her 48th year. A lifelong member of Friends, she was converted in early life and continued a sincere, active Christian. She was a helpful and capable participant in different lines of activity for the best interests of the community in which she lived, day by day the same in loyal devotion, kind sympathy, and helpful deeds. In 1907 she was married to Alfred Osborn and lived in Seattle until his death in 1912. Again, she was married in 1919 to E. G. Pierce in Kansas and they went directly to Newberg, Oregon, which remained her home until death. Besides the husband and little daughter, Mary Ellen, she leaves her mother, five sisters and three brothers.

### FOR THAT XMAS PRESENT

Why not give a Bible Game? Great reductions to agents. Address Mrs. Alice W. Hunt, Fountain City, Indiana.

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### LOCAL MEETING DIRECTORY

#### CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets. Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry C. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

#### DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

#### LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

#### PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

#### MONTCLAIR, NEW JERSEY

Montclair Meeting—First day, 11 a. m., 41 The Crescent, Montclair, N. J. We would be pleased to learn the names of Friends and Friendly people who would be interested in attending this All-Friends Meeting. Write Richard P. Milburn, 822 DeGraw Ave., Newark, N. J.

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